Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

[From the Monthly Repository.]

THE RISE AND PROGRESS OF THE DOCTRINE OF THE TRINITY.

The progress of the deification of Christ was aided by another and a most powerful principle of the human breast. 'The offence of the cross was among the earliest impediments of the Gospel. The Jews accounted him accursed that was hanged on a tree. The Gentiles despised the whole nation of Israelites, and held in supreme contempt a teacher of that nation, who had, by the confession of his followers, suffered capital punishment in its most degrading shape. How could he be the Messiah, the one argued, whose unacceptance with God was declared by the sufferings which he underwent? Is it likely, thought the other, that I should relinquish the teachings of Plato and Pythagoras, of Aristotle and Cicero, to take up with the delusions of a crucified Jew? These difficulties, we know, were felt. Constantly were they thrown in the way of the Christian missionaries. What is there surprising in the fact that they should meet them by declaring, that the outward meanness was compensated by an inward glory? Their pride would prompt them to rank their master as highly as they could; and their benevolence, too, would be concerned to remove as far as possible every stumbling-block. At first, they would be content to appeal to the mighty deeds and eminent wisdom of the crucified Teacher. When it was replied that still he was but a crucified Jew, how natural the rejoinder, that he was the Son of God, understanding that phrase rather in a heathenish than a Gospel sense, and straining it to signify a mysterious relationship of nature between the Creator and the Redeemer. Thus the offence of the cross would be removed, the objector silenced, and pride and benevolence alike gratified. How objectionable to many of the early converts was the fact of Christ's crucifixion, may be easily gathered from the visionary notions of the Gnostics respecting his person. Rather than believe that the Messiah had suffered the death of a malefactor, they maintained that he had been crucified only in appearance—that a mere phantom of Jesus had been tortured unto death. The indisposition to receive a palpable fact which drove the Gnostics to this most groundless and absurd imagination, might, it is easy to see, lead others to ascribe that dignity to his nature which belonged exclusively to his character. Of the two resources the latter was the more plausible. That pre-eminent greatness did belong to Jesus, no one could for a moment doubt. Whether it sprung from the Deity within his breast, or the Deity in the universe, was a metaphysical question, which might be determined either way without leading to absurdity, and which those whose pride was concerned in the solution of it might, with no great difficulty, answer in agreement with their inclinations. That the early Christians were capable of thus straining a point in order to rebut the objections of adversaries is beyond a question. Out of several, we choose one instance in proof. Those without the pale of Christianity charged it with being a novel system. The Father of the Church, instead of admitting the allegation, and putting the objector on the proof of the imputation which he held it to involve, thought proper to maintain in effect, though not in words, that 'Christianity was as old as the creation.' And how did they prove it?—Christianity enjoins the love of God; therefore, all who loved God in all past ages were Christians. Men who could thus argue would easily be led, in striving to remove the scandal of the cross, to hit on the idea, and then to discover corroborations of it, and then to publish it, and then strenuously to maintain it,—that Jesus, as well as his religion, was as old as the creation—nay, was the instrument of God in the creation, and still further, was a constituent part of the divine essence.

The metamorphosis of which we have spoken was greatly facilitated by the prevalence of a mystical philosophy. All the Grecian teachers, with the exception of Socrates, and his influence was comparatively small, with much pretence at explanation made nothing plain. Moral science was little to their taste. In the abstruse questions of the existence and nature of imagined superior intelligences—their functions, orders, and gradations; of the essence of beauty, honor, and virtue;—in these and kindred questions, they spent their time, seeking rather topics of disputation and the excitement of novelty, than what was true and useful. The sublime genius of Plato led him to soar into the very empyrean of mystery, and, aided by a poetical and creative fancy, he disclosed, in the tone of a master, the discoveries which he fancied he had made in the world of spirits. By his followers, through many an age, his philosophic dreams were augmented in number and in obscurity, till, mingling their own darkness with the darkness of the oriental philosophy—a darkness which had for ages been accumulating—they constituted a system, a parallel to which can be found nowhere but in the writings of Baron Swedenborg, and which could not fail to extend the empire and the love of mysticism, and to render those notions respecting the person of Jesus Christ most acceptable which were the most remote from the simple realities of fact and experience. We shall form a most erroneous judgment, if we imagine that this mystical spirit was restricted in its influence to the philosophic few. Setting aside the fact, that the miscalled science of philosophy was, at the period of Christ's advent, more extensively cultivated than it had previously been, we remark that the public mind was, to a considerable extent, imbued with the spirit of philosophic mysticism. The many, as was natural, imbibed the notions and caught the spirit of the few; and Jew, as well as Gentile, was more ready to entertain a system of mystery than a system of common sense. Nothing could be more plain and practical than the Gospel, as taught by Christ and his Apostles; and nothing was more improbable than that such a system should very long retain its purity, in passing through the minds and the pens of the majority of the early converts. Was it likely that those who had sat at the feet of Plato or Philo—who had received from these mystics 'wings to iheir minds' with which they could soar into the invisible world—who prided themselves on the sublimity of their fancied knowledge respecting the ideas of the divine mind, the nature of the soul, and the powers of the celestial hierarchies, could content themselves with the simple facts of the life, death, and resurrection of the man Christ Jesus? 'A clear and unpolluted fountain'—we use the words of Dr. Jortin—'fed by secret channels with the dew of heaven, when it grows a large river, and takes a long and winding course, receives a tincture from the various soils through which it passes.' This sentence contains the leading fact observable in the history of the corruptions of Christianity respecting the person of our Lord. The spirit of mysticism which prevailed at, and for ages after, the promulgation of the Christian religion, gave its own character to no few of the great truths of the Gospel, but to none so much as to its teachings relative to the Creator and the Saviour. A mystical philosophy had made men fond of abstruse reasonings and lofty speculations; and this indisposed them to receive anything but aspiring and visionary illusions. It had bewildered men's minds, so that they could not see and desire unadorned truth, nor accurately judge of evidence, nor rest satisfied with the simplicity of the Gospel. Even in the days of the Apostles the spirit of mystery was in active operation, and the most strenuous efforts were needed to keep it in check. On their demise, others undertook to withstand its encoachments on the primitive simplicity of the Gospel. At first, the friends of unadulterated truth contended not in vain. But soon, alas! the best of them became infected; and while they in some things counteracted, in others they, perhaps unconsciously, favoured the progress of corruption.

[From Fox's Sermons.]

INFLUENCE OF CHRIST'S CHARACTER.

I verily believe that the character of Christ has operated materially, and will increasingly so, in preventing unbelief in some minds, and mitigating the hostility of unbelief in others. How many there have been, who, while they rejected Christianity, have yet paid homage to the beauty of the Saviour's character! They could not wage war with that. They felt as Titus when he would have spared the temple, while he gave Jerusalem to desolation, and its sons to slaughter or captivity. Respect for the character of Christ draws a line of demarcation between the different classes of unbelievers. It almost universally distinguishes the nobler from the baser sort; the sceptic from the scoffer; the infidelity of misguided minds from that of vicious passions. And I have known its efficacy, where other means had failed, in preserving, and even in converting, from unbelief.

How many directions have there been, and how many there still are, in which inducements offer themselves to Christians to go wrong in morals, from which the surest safeguard is in the character of their great Master! When a worldly spirit threatens to possess itself of the mind; to possess itself of the church; to prostitute religion to earthly pomp, and luxury, and power; to transform it into one of the many contrivances for lording it over others; how does that spirit stand abashed if once it can be forced into that presence of Christ which the gospels produce in the mind of the reader! The continued companionship of one so utterly unworldly as was Christ—his spiritual companionship, I mean, by the study of the records of him—makes one feel how little and vain, how empty and unworthy, is all this pride and pretension. His moral regality was never greater than when he washed his disciples' feet, or sat at meat at the publican's table. It is curious how ecclesiastical usurpation, in its most insolent assumptions, has yielded a verbal homage to the contrasted character of Christ; and 'Servant of Servants' is the title even of the wearer of the triple crown. What is the whole life of Christ but a rebuke of personal arrogance; and not less of any other arrogance, of wealth or greatness, which makes man regard his brethren only as the instruments of his own vanity or selfishness? It is in this mode of studying him that we appreciate the justice of the reasoning that we should learn of him, 'for he is meek and lowly of heart.' And if we rush toward the other extreme; if we aim not only to be not of the world, but to be not in the world, not in its ordinary places of resort, or its common interests and feelings, but alienated by the secluding spirit of monkery, or the singularities of ascetic piety or affected austerity, how strongly do the cords of love to Christ draw us back within the holy circle of his example, and shew us that we cannot retain his companionship if we renounce that of mankind! When he withdrew into solitude it was because he was social; not that he was anti-social. It was to restore the calmness of his mind; to restring his energies; to sustain his communion with God and his own heart; to keep distinctly before him his great work; to prepare him for coming forth amongst men, as their benefactor and blessing.

All that nature has implanted of kindness in the human soul, is cherished by the words and actions of Jesus. All of bigotry, sectarianism, and party spirit, that falsehood, interest, or passion, have generated, is encountered by his mild but firm rebuke. There was an atmosphere of love about him; an expansiveness of feeling that threw itself out in wider and still widening circles; a halo of glory, the glory of benevolence, around his brow, that irradiated even the countenances of all who approached him, imparting to them a portion of its benignant lustre. And how fares, in the view of his efforts, the inactivity that says, "Soul, take thy rest," while the world is full of errors to be corrected, of oppressions to be checked, of wounds to be healed? It is in his strength that good men gird themselves to the arduous work of reformation or philanthropy. Fiction has her scenes, and poetry her lays, which man may lounge over, reclining listlessly in the shade, while the day moves on, and the world groans on, alike unheeded; but not for such worthless musing is the life of Christ. Every page of that would sting his conscience. There is no succession of idle day-dreams to flit over his passive mind like the fantastic clouds on his vacant gaze. It stirs his soul to be up and doing; it points to the work our Father has assigned, and commands that it be done while it is day, and we can do it through Christ thus strengthening. Nor less do we learn to bear. That same contemplation of our Master which creates exertion, destroys despondency. Through Christ we can suffer, can die. He could: that unrepining object of calumny, that meek endurer of insult and injury, that resigned victim of sacrifice. Lamb of God! well does he take away the sin of the world, whether the world rebel against its Maker's laws, neglect its Maker's will, or repine under its Maker's chastisements.

CALL NO MAN MASTER.

In Dr Drummond's sermon, from the text, "One is your master, even Christ," we find the following just and forcible remarks.

Had men, instead of listening with stupid credulity to Popes and Fathers, turned their eyes to Christ, and had recourse to the "law and the testimony," religion would never have suffered the degradation and corruption, by which its beauty has been tarnished and its influence impaired. But it is to be lamented, that they have always been too much disposed, from ignorance or fear, to give up their right to think, to inquire, to judge and decide for themselves,—a most dangerous concession; for from not knowing, not valuing, or not having courage to maintain their rights, they might soon be left without any rights to maintain. They might be reduced to a state of abject slavery, both political and religious. As long as they continue stedfast in their allegiance to Christ, they possess the truth, and the truth makes them free. But they bring themselves into bondage,—abject, miserable, degrading bondage,—as often as they transfer to man that right of decision, which belongs only to God and their own conscience.

Of all the enemies of the truth, in every age of church history, none has proved more formidable than deference to the authority of those who usurp the lordship of conscience, and, contrary to the Saviour's injunction, will be called *Master* or *Rabbi*, or any other name with which the spirit of adulation can gratify the proud. Our Saviour himself found this to be one of the most insuperable obstacles to the adoption of his faith. The question, in his day, was not, What proofs has he given that he is the Christ, the Son of the living God—what doctrines has he taught—what miracles performed?—But, "Have any of the rulers, or of the Pharisees, believed on him?" The common people, who yielded to the force of their honest convictions, were immediately assailed by reproaches and imprecations. "This people, who know not the law, (i. e. who do not understand the law, as interpreted by their rabbies,) are cursed." Such, in every age, is the language of those who insolently assume the title of the Orthodox. Such are the insults to be endured by honest men, who dare to think for themselves, when they differ from the law-established dogmas of Scribes and Pharisees. Such, too, is the impious arrogance of the latter to decide on every question that comes between man and his God. Though their pretensions are sometimes resisted, they are too frequently allowed; and doctrines are admitted, not because they are true, but because they are clamorously advocated, because those who reject them are vilified and anathematized—or because they are connected with certain worldly advantages, and espoused by the powers that be—by landlords, patrons, profitable customers, and the great man of the family, whose smile must be purchased by a dereliction of principle, and the advocacy of established corruptions. Wealth, and power, and fashion, and popularity, have a wonderful influence, as every one knows, in perverting the judgment of more than their possessors. They dazzle the vain, and seduce the weak. As for the worldling, he follows the stream, and in all circumstances clings to the side of the strong. He tolerates every abuse—justifies every enormity. In the judgment-hall he re-echoes the sentence of Pilate, and in the crowd he shouts, not Christ but Barabbas!

We have sometimes heard it maintained that it is of little consequence what master a man serves, what form of church discipline he prefers, or what mode of faith he professes, provided his life be virtuous:

"His can't be wrong whose life is in the right."

Grant the truth of this often-repeated adage, we ask is that man's life in the right who, though he keeps nine of the commandments, violates the tenth—who, though he neither steals, murders, nor commits adultery, yet bears false witness against his neighbor? Is he in the right, who gives his assent and consent to any articles of faith, which he does not either believe or understand? Is he in the right, who sanctions any mode of worship which he feels persuaded is unscriptural—who bows in the house of Rimmon, or abets the conduct of the sons of Eli, whose profligacy caused men to "abhor the offering of the Lord?" No—we contend that his life is in the wrong. By sanctioning what is false, he denies what is true. He acts a lie—he plays the hypocrite. While he pretends to be the friend of Christ, he promotes the interests of Belial. He does not crucify his Master, indeed—he only delivers him into the hand of his enemies. He is neither his judge nor executioner; no—he is only a traitor, and he consummates his treason with a kiss.

MEETING OF UNITARIANS AT DANVERS.

We gave last week some account of the remarks made by Dr Nichols, and Mr Saltonstall, at a recent meeting, held in Rev. Mr Sewall's Church, at Danvers. We give now those of Rev. Mr Thompson, of Salem.

Rev. Mr Thompson, of Salem, said, he rose more for the purpose of expressing his hearty concurrence in the objects of this meeting, than in the hope of adding to its interest, by anything which he might say. There was a single thought suggested by the gentleman who preceded him, on which, he thought he might venture, for a moment, to enlarge. It was this—*that the cause of Unitarianism was none other than the cause of Christianity.* This he believed in the sincerity of his heart; and he felt most solemnly the conviction, that any effort made to sustain or advance the cause of Unitarianism, was an effort made for the diffusion and triumph of pure Christianity; and that, so far as we cooperate as Unitarians, in the spirit of Unitarianism, to accelerate its progress, so far we cooperate as Christians, in the spirit of Christ, to speed the establishment of the kingdom of God in the earth. Sir, it is not the cause of a party that we are solicitous to promote. It is not for such a cause that these doors have been thrown open to us, and we have come together this evening, in solemn assembly. It is no sectarian field whose borders we are eager to enlarge. It is no sectarian interest which we are exciting one another to aid; but it is the great cause of Christianity, as Jesus gave that divine religion to the world; the cause of truth the cause of righteousness, the cause of love, of celestial and godlike benevolence, that we would here arouse, unite, and pledge our energies to subserve. It is sympathy in this cause, cordial and sincere, glowing and lasting, that we would awaken and extend.

Let it not be thought for a moment, Sir, that we are acting here as sectarians. It is a higher and a holier purpose which has called us together. Besides, we are entirely wanting in the essential features and characteristics of sectarianism; *separation*, for we do not withdraw from any communion, unless denied our Christian rights: *creeds*, for we have no creed but the Bible, God's own word, as it commends itself to every man's conscience. We have no set of doctrines long and complicated, to which we require assent, before we can receive to our fellowship a fellow-believer. We belong to the holy church universal, and therefore are ready to give the right hand of Christian affection to the devout Calvinist, to the humble Methodist, to the sincere Universalist, and to the pious Catholic. We are glad to witness in their lives the fruits of pure religion; and whenever and wherever we see these fruits, we feel under a religious obligation to admit, that the tree which bears them was planted of the Lord. We desire,—as I trus every Unitarian in this assembly will bear me witness—we desire to throw around all Christ tendom the golden chain of Christian love; and we ask no man to bend *his* reason to *our* faith. How then, Sir, can we be called sectarian, in the popular acceptation of that word? We do not require, as a condition of fellowship, a conformity either of faith, or form, or discipline to our own, and we freely accord the Christian name and character to our brethren of every branch of the great church, of which Jesus is the only head. But, Sir, if to be zealous for Christian love, in its length and breadth and whole extent; if to be inflexibly opposed to every thing like exclusiveness and uncharitableness; if to be resolutely bent on the overthrow of an assumed infallibility, on the part of some of our fellow-Christians—if this be sectarianism,—then, Sir, I confess that we are sectarians, bone, muscle, and sinew; to the very blood and spirit; and I pray God that we may continue to be so forever!

Sir, said he, if I do not greatly mistake, it is the breaking down of all barriers to love between Christians, and the production of a deep and unfeigned fraternal regard, which it is our aim—the end of our efforts, to effect. And it is this which I call the *great cause of Christianity;* for it was the new, the peculiar commandment of the Saviour to his disciples, "That ye love one another;" and it is a free, prompt, general, universal, obedience to this command which, as Unitarian Christians, we are now laboring, and would always labor to secure. Sir, it is certain that this great end, for which Jesus lived and died, will never be attained, so long as Christians of one form of speculative faith shall feel at liberty to disown and denounce those of a different form. This will never be effected, so long as one class of believers shall assume the right of determining the essential doctrines of Christianity. This will never be effected, so long as the right of free examination, and private judgment, is in any way, and to any degree, infringed—so long as any believer, or body of believers, shall presume to establish any condition of fellowship, other than that broad and liberal condition, authorized by Christianity, *a belief that Jesus Christ is the Son of God;* and the natural and necessary consequences of such belief. Who, Sir, let me ask, has a right to make any other condition; and who gave him this right? On what one of the sons of men did the Saviour confer the power of deciding on the right and the wrong in another's faith? Where is the evidence of this gift of power? Where are the credentials? These are what we want—these are what we demand. *We* do not find them in the word of God: and the simple reason is, we believe, because they are not there. Him, therefore, who presumes to exercise that power, we cannot but regard as an usurper, who does himself a wrong, and his fellow men a wrong, and Christianity a wrong. Sir, it is no small evil; nay, it is an evil of tremendous magnitude—that there are men amongst us, good men otherwise, Christian men, who dare to take to themselves this power, and fear not to judge their fellow believers, concerning things whereof no man knoweth, "save the spirit of man which is in him," and of which no other being knoweth, save Him who searcheth the heart. These men must surrender this power, unjustly held, before all Christians will love one another as disciples of one Master, heirs of one hope, children of one Father. Samaritan must meet Jew, and Jew, Gentile. The walls of partition must be beaten down; "not one stone be left upon another;" and a spirit of kindness, of charity, of union, and of peace must animate and pervade all bosoms. Sir, is it not this which we are endeavoring to accomplish? Is it not this for which we have here offered our united and fervent supplication to Heaven? And is not this the great cause of Christianity? And is it not of sufficient importance to quicken us to the highest effort; to awaken in us the deepest, and holiest, and most ardent emotions?

Who Sir, love us as brethren? Who treat us as fellow disciples of Jesus? They who daily and hourly, in their public convocations, in their private gatherings, and even in their prayers to God "say all manner of evil against us," calling us, "deniers of the Lord that bought us!" They who warn others to avoid us, to flee from us, as they would avoid a leper, and flee from a pestilence? They who call us the enemies of truth, the enemies of religion, the enemies of Christ and of God? And is this the love by which we and all men are to know that they are the true disciples?

We are stigmatized as heretics! Sir, I know of no heresy under the sun so monstrously unwarrantable and absurd, as that of the assumption of infallibility by poor, weak, erring, sinning man.

And whoever meets one of us, and, simply because we do not agree with him in our religious opinions, passes, in his mind, sentence of condemnation on our Christian character—whoever does this, virtually assumes the attribute of infallibility; and if it were ever proper and just to punish any man as a heretic, it would be that man. But, Sir, the cause which we would promote would not sanction, nay, it would frown indignantly, on any attempt to punish or injure him. It holds the principle of 'blessing him that curses us and praying for him that persecutes us.' I repeat, Sir—and in doing it will relieve your patience—that it is not the cause of a sect that we are anxious to advance: but it is the cause of Christianity, uncorrupted, the light of the world, tolerant, liberal, divine Christianity. And we wish this to prevail and gain for itself triumphs and trophies, until it shall embrace all men in its arms, and present them, united in eternal fellowship, as an acceptable offering, unto God.

[For the Christian Register.]

MEMOIRS OF OBERLIN.

Mr Editor,—This is a book which we hope is getting to be extensively known, but of which we have not yet seen so many notices as it deserves. We account it one of the most delightful and most useful books recently published. It was published some time ago, in a distant part of our country, but the present is a new and very neat edition from the Cambridge press, with a commendatory Introduction of some length, by Prof. H. Ware, jr. The character of Oberlin is not a common one, unless in this, that he would seem to have had little more than common powers with very uncommon disadvantages to contend with, and yet accomplished an incredible amount of useful labor, and gave to the world an example altogether inestimable. We do not believe any man can read it, even the highest and best, without feeling humbled to see how little he does and is, compared with what he might do and be. Oberlin had superstitions and frailties, and many of his religious opinions were what we deem erroneous. But he who thinks of these to the exclusion of his rare virtues, or makes them an objection to the book, gives evidence of a wrong head, and a little, if not corrupt, heart.

We wish this book could be afforded cheaper, that it might have a wider circulation, and get into more common use than we fear it now will It should be read by all classes, for it will not only entertain, but exert, unless the reader be in fault, a decided moral religious influence. H.

[For the Christian Register.]

AFRICAN COLONIZATION.

Thoughts on African Colonization: or an Impartial Exhibition of the Doctrines, Principles, and Purposes of the American Colonization Society. Together with the Resolutions, Addresses, and Remonstrances of the Free People of Color. By William Lloyd Garrison. Boston: Garrison and Knapp. 8 vo. pp. 160.

The importance which the Colonization Society as of late years acquired in the eyes of the public renders an examination of its plans and principles an object of considerable interest. Mr Garrison deserves the thanks of the public for attempting this examination. After a spirited introduction Mr. Garrison divides his work into sections, each of which is devoted to proving a distinct proposition, as follows.

Sec. 1. "*The American Colonization Society pledged not to oppose the System of Slavery.*"

Sec. 2. "*The American Colonization Society apologizes for Slavery and Slaveholders.*"

Sec. 3. "*The American Colonization Society recognizes slaves as property*".

Sec. 4. "*The American Colonization Society increases the value of Slaves.*"

Sec. 5. "*The American Colonization Society is the enemy of immediate abolition.*"

Sec. 6. "*The American Colonization Society is nourished by Fear and Selfishness.*"

Sec. 7. "*The American Colonization Society aims at the utter Expulsion of the Blacks.*"

Sec. 8. "*The American Colonization Society is the Disparager of the Free Blacks.*"

Sec. 9. "*The American Colonization Society denies the possibility of elevating the Blacks in this Country.*"

Sec. 10. "*The American Colonization Society deceives and misleads the nation.*"

The truth of each one of these assertions Mr Garrison attempts to show by various arguments illustrated by very copious extracts from the Annual Reports of the Society, the African Repository, the public addresses of the advocates of Colonization, and other publications supposed to express the views of the Society. Different persons may doubt whether Mr Garrison has fully established all his propositions. But we think no unprejudiced mind can examine his work, without coming to the conclusion that the tendency of the Society is to encourage, rather, than to diminish slavery, and to increase the prejudices against the free blacks, rather than to remove them; and that the main engine of its operations is an unrelenting abuse of this class of our fellow citizens.

Mr Garrison writes with warmth and vigor, and reasons with clearness and acuteness; and exhibits throughout his work marks of an honest, independent, fearless, and benevolent mind. We think, however, that the vehemence of his zeal sometimes betray him into the use of needlessly harsh and abusive expressions. It has also struck us that he speaks of himself and his own merits rather more frequently and freely than the usages of modern composition will justify.

In the second part of the work Mr Garrison demonstrates the strong and uniform aversion with which the Colonization Society has been regarded by the free people of color. He has republished the accounts of meetings of this class of our citizens in New York, Philadelphia, Baltimore. Boston, Providence, and Washington, and in a number of other places in different parts of the United States—at which resolutions were adopted expressing an earnest disapprobation of the Colonization Society.

These meetings and the other evidence adduced by Mr Garrison show conclusively, that the free blacks in this country are almost unanimous in their aversion to the Colonization Society. This fact is entitled to more consideration than it has generally received. We think it should induce those supporters of the Colonization Society who are really friendly to the blacks, to pause and consider whether there is not some ground for the dislike with which the Society is regarded by those who are the professed objects of its bounty.

E.

[For the Christian Register.]

SALEM CORRESPONDENCE.

Correspondence between the First Church and the Tabernacle Church in Salem. In which the duties of Churches are discussed, and the rights of conscience vindicated. Salem, 1832. 3vo. pp. 176.

The occasion of this Correspondence, as we collect from the appendix, was as follows. Mrs Martha Baker, a member of the Tabernacle Church, having with her husband joined the worship of the First Church, applied for admission into this church, stating, at the same time, that she had been unable to procure the usual recommendation from the Tabernacle Church. Upon this application, a committee was appointed by the First Church, August 29, 1831, "respectfully to inquire of the Tabernacle Church the reasons which have influenced them in declining to recommend Mrs Baker to our communion."

In answer to the inquiry made by this committee, the pastor of the Tabernacle Church communicated to them the unanimous vote of his church upon Mrs Baker's request "to be dismissed from this church, and recommended to the First Church," passed September 26, 1831.

"That this church cannot grant the request of Mrs Martha Baker, for the reasons following; viz.

First, because this church cannot consistently recognize any church as a 'sister church,' which, in our judgment, rejects those doctrines, that we feel bound to receive, as the fundamental doctrines of Christianity; and,

Secondly, because this church cannot consent to hold fellowship with any church which manifests an entire disregard to the *discipline* of this church; and which, by readily admitting to its communion those who have been excommunicated by us, virtually declares the disciplinary acts of this church to be 'null and void.'"

Upon receiving this communication the committee of the First Church addressed a note to the pastor of the Tabernacle Church, requesting copies of the records of his Church in all instances where the censure of excommunication had been administered upon any person or persons subsequently admitted to the First Church.

In his reply to this note, dated September 30, 1831, the pastor of the Tabernacle Church observed, that he "presumed every person who had been the subject of public censure by his church, and subsequently admitted to the First Church, had been furnished with a copy of the censure, &c. by the church clerk;" and he referred the committee to the church clerk, Deacon Punchard, "as the proper organ of any farther communications."

Deacon Punchard, having been accordingly applied to by the committee, answers, Oct. 19, 1831,—

"I presume our church, in the vote communicated to you by the Pastor, had special reference to the case of Mr William Brown, Jr, as one who had been excluded from our communion and subsequently admitted to yours. Mr Brown was furnished at the time with a copy of the vote of exclusion, or withdrawal, specifying the reasons which induced the church to exclude, or withdraw from him. To that copy, if still in the possession of Mr Brown, allow me respectfully to refer you, as containing all the facts which I presume you could desire to learn on the subject of your communication."

On November 8, 1831, the First Church addressed to the Tabernacle Church a communication containing a full view of the case of Mr Brown, who, they observe, had been admitted to their communion nearly three years after he had become a worshipper with them and nearly ten months after the Tabernacle Church had 'withdrawn themselves' from him, showing that this was not a case of excommunication, nor could have been so considered by the Tabernacle Church at the time of their withdrawal from him, or by the First Church, when he applied to be received by them; but a voluntary removal from the Tabernacle Church, on the part of Mr Brown, and a withdrawal from him, and discharge of further inspection over him, on the part of the Church. The Tabernacle Church was therefore urged "to annul and erase the vote passed Sept. 26, containing the charge now proved to be groundless."

On January 17, 1832, the Tabernacle Church returned a full answer to this communication, maintaining that their proceedings against Mr Brown, constituted "a case of bonafide excommunication," and that it was so understood by the Church at the time. In noticing the call upon them to "retract and erase" their charge against the First Church of a disregard to their discipline they observe;—"the pleasure we should feel in, obeying this call could we perceive, that such an act, on our part, would be consistent and proper, would be surpassed only by the pleasure we should experience on ascertaining that our other and *far weightier* charge of a dereliction from the great doctrines of Christianity is equally unfounded." And in conclusion, taking a "final leave of this correspondence," they suggest, that were the charge of disregarding their discipline refuted, "there would still remain a *more serious* barrier to reciprocal intercourse and church fellowship, alluded to in the first of the reasons assigned by us for declining to grant the request of Mrs Martha Baker."

This was followed by the address of the First Church to the Tabernacle Church, which forms the body of the pamphlet; the grounds of this and the reasons for printing it, are presented in the following proceedings of the First Church, a certified copy of which is prefixed to the publication.

"At a meeting of the Church of the First Congregational Society in Salem, at the house of the Rev. Mr Upham, Feb. 18, and by adjournment Feb. 19, 1832, the following proceedings were adopted:

The Committee appointed to correspond with the Tabernacle Church on the subject of Mrs Baker's application to be recommended to the communion of the First Church, and who were subsequently instructed to consider and reply to the charge of that church respecting the Christian character of this church, having reported a full answer thereto in the form of a letter addressed to the Tabernacle Church, it was thereupon voted, that the same be accepted.

And whereas the Tabernacle Church, in their last communication to this Church, appear to have taken leave of the correspondence on this subject, while they manifest a perfect readiness to receive information and satisfaction that their said charge is unfounded; and whereas the answer now reported is designed to give such information and satisfaction to all the members of that church, and may be useful to others, also, laboring under similar erroneous impressions, which purposes cannot be accomplished without printing the same: therefore voted—

That the Committee who reported the answer, be directed and authorized to cause the same to be printed, together with so much of the correspondence and proceedings connected therewith, as they may judge expedient; and that a copy of the publication be communicated to the Tabernacle Church."

CHRISTIAN REGISTER.

BOSTON, JUNE 16, 1832.

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

A meeting of the members of this Society, and of other friends of temperance, was held at the Temple on Thursday evening last, for the purpose of a further discussion of the ways and means of carrying the design of the institution into more extensive operation. After the meeting had been opened with prayer by Rev. Mr Gannett, and the objects of the meeting, as well as the plans and purposes of the Society, had been stated by the agent, Rev. Mr Hildreth, the meeting was addressed in an animated and interesting manner, by the following gentlemen, viz. Charles P. Curtis, Esq. Mr Ruggles Slack, Franklin Dexter, Esq. Prof. H. Ware, jr. and Rev. Dr Tuckerman. These gentlemen gave their decided testimony in favor of a vigorous prosecution of the objects of the Society. Mr Curtis, and Mr Dexter, who till recently were not members of the Society, expressed their full conviction of the importance of the institution, and of the readiness of this community to sustain it. They avowed their own determination to give not only their names, but their money towards extending the operations and influence of temperance measures. It is highly encouraging to the friends of the Society, to find that the mantle of the father has fallen on the son,—that in the son of its first President it possesses an inheritance of talent, virtue and personal influence, which cannot fail of contributing much towards promoting its original design.

The committee previously appointed to solicit subscriptions in aid of the Society's funds, reported that they had organized themselves and commenced operations with very good prospects. Several gentlemen already have subscribed five hundred dollars each, payable in annual instalments of one hundred dollars; and the committee entertain no doubt of being able to collect ample funds for supporting an agent, at least five years. On the whole, the prospects of the Society have at no previous time been so encouraging as at this moment, and we do earnestly request our fellow citizens to co-operate with those, who are putting forth their best efforts to dry up, or at least to diminish the fountain, which now is sending forth its bitter and deadly waters with incalculable detriment to the moral health and the personal and domestic welfare of thousands.

FIRST CHURCH AND TABERNACLE CHURCH, SALEM.

We have given above, a notice of an able and important pamphlet recently published in Salem, entitled "Correspondence between the First Church and the Tabernacle Church, in Salem." It is our purpose to furnish extracts from it on a future occasion. It shows much research, and we feel confident will be read with interest.

AFRICAN COLONIZATION.

We have inserted a communication, from a highly respected correspondent, in regard to Mr. Garrison's book on the Colonization Society. Though we differ from him considerably in our views of the subject, we are unwilling to refuse admission to an article so candidly written.

We have not time now to give our views of the operation of the Colonization Society, on the condition of the free blacks, or on slavery. But we cannot forbear to express our conviction of the almost incalculable importance of the operations of this society to the continent of Africa.

AMERICAN UNITARIAN ASSOCIATION.

We stated last week, that it was with reluctance that we attempted to give an abstract of the speeches at the late meeting of the Unitarian Association, as we were conscious of being unable to do them justice. We repeat this, in reference to what we now attempt to give of the remarks on Thursday evening; and we wish it distinctly understood, that it is at best only a very imperfect outline of some of the leading sentiments.

On Thursday evening, after Prayer by Rev Dr Kendall of Plymouth, and the reading of parts of the report offered on Tuesday evening, the meeting was addressed by Rev Mr Gannett, of Boston. He had received pleasure, he said, in hearing the parts of the Report, just read. He heartily concurred in the sentiments there expressed. The time had come, he believed, when Unitarian Christians should more distinctly show that their doctrines are according to godliness that they are founded on a rock, that they are from God, and lead to God by promoting purity of character, spirituality of mind, in a word, the life of God in our souls.

The Unitarian Association has been called sectarian; and in a certain sense it may be true; inasmuch as it supports some decided and definite principles. But in the bad sense of the word it is not true. It has never been exclusive or bigoted. In its principles of operation it is as broad as truth, and it hopes that its influence will be as deep and as high as truth. Its great purpose is to make men Christians, to make them holy men.

But the institution is said to have been sectarian in its measures. If this be true in any degree, it was owing to the necessity of its circumstances. The very name of Unitarianism, at the establishment of the institution, was a terror and a reproach. But circumstances have changed, and are changing. He trusted the time would come, and that it was not distant, when it would be a term of honor and glory.

The tracts of the Association were, at first, necessarily doctrinal; or, if you will so denominate them, they were sectarian; and to a certain extent they must, for a time, so continue. But may we not hope that they may presently become purely Christian? It had been well said by one who preceded him that we seek to extend Unitarianism not as Unitarianism, but as Christianity. Yes, our grand object is to support the cause of Christian love, truth and holiness.

Why did we unite in the formation of the Unitarian Association? We might have said, in reference to the call for benevolent efforts,—"We cannot unite with those who disseminate error.—We know indeed that some of our brethren are suffering the unhappy consequences of erroneous religious teaching. We are sensible of their unpleasant condition. We sincerely pity them, but cannot help them." Such is the inactivity in which we might have indulged, in regard to the moral condition and wants of our brethren. But no! we could not, as honest and good men, do thus. We were bound to unite in the formation of this Association; to unite for the defence and diffusion of what we deem the truth; the principles most promotive of practical Christianity. And we find in this great object a bond of duty. And what are these principles? What is Unitarian Christianity? It is a religion of truth; a religion which teaches the existence of one Infinite Spirit, and the revelation of his will by Jesus Christ his Son, who has sealed the truth of his mission and teaching by his blood, and calls us to holiness and God by his pure and sublime precepts and doctrines and his perfect example. Does any one think that a man may be a Unitarian Christian, because he merely admits our doctrines, whilst, after the ordinary course of the world, he goes on through life neglecting the discipline of his character and affections, and indifferent to the moral condition and wants of his fellow beings? No! I know no such Unitarian Christianity. It is the true and great purpose and tendency of our faith to fill us with love to God and man, and an active zeal for truth and duty. We are to feel, and to be continually influenced by the solemn and inspiring truth that we are the children of God, placed here for the discharge of important duties to God, to ourselves and mankind, in preparation for a future endless existence. This is Unitarian Christianity. This is the state of mind and these are the feelings and purposes which will be cherished by the true Unitarian Christian. If we will but feel and manifest the full power of our principles, Unitarian Christianity may go on triumphing over all error, delusion and sin, till it reaches the utmost extremity of the country, and becomes the glory of our land.

Rev Mr Ripley of Boston introduced his remarks by referring to the passages in the report which were read at the opening of the meeting. It gave him pleasure to hear them again; he should have been glad, had time permitted, to have heard the whole. Its important facts would have been listened to with interest. They would have encouraged and strengthened our hearts. They would have shown that the friends of Unitarian Christianity were alive to their highest interests and duties. And it is indeed so. They have given and are daily giving evidence that they are ready to go forth to the warfare in defence of truth; a christian warfare; a warfare in favor of practical Christianity, of piety and godliness. And this is the great purpose of the Association. He would not lift a finger in this cause, if he thought it a merely sectarian institution. It is not sectarian. It has indeed its doctrinal tracts; but it has also its practical tracts, and books, which have been extensively circulated and eagerly sought and read. He would refer particularly to one book, of which this was strikingly true—the recent work "On the formation of the Christian character;"—a work which had been acknowledged even by those who differ from us in sentiment, to possess great merits, as holding a high rank among publications designed to promote practical Christianity.

Another evidence that we are not influenced by sectarian feelings is the late noble effort in favor of seamen, by Unitarian Christians. Ten thousand dollars were recently raised in a short time, to aid in the moral and religious improvement of seamen. And whom did they employ as their religious teacher? A man of another denomination; differing from them in many points of his faith.* He was not chosen for his singular gift of eloquence, but because he was a Christian; a man of a truly enlarged and generous christian spirit.—And we rejoice in the fact, as it shows the real practical tendency of the views which we hold. It is not for the distinctions of party that we labor. It is the temper and character we chiefly desire to influence. Our great purpose is to lead men to the exercise of repentance towards God, and faith in our Lord Jesus Christ.

It is not, then, for sectarian or party ends, but ultimately, for the promotion of the great practical truths and duties of the gospel, that we labor, in our endeavors to disseminate the plain and simple principles of Unitarian Christianity.

Mr R. concluded his remarks by referring to the great efficacy of these truths in the improvement of the heart and life, and to the power which, he had learned by experience, they possessed in the hour of sickness and death, among Christians of every variety of faith. It was the declaration of an eminent clergyman of the Church of England, of the Evangelical school, a short time before his death, that he was convinced that religion did not consist in the nice distinctions of different sects, but in repentance and faith; and, said Mr R, as far he had had an opportunity of observing, this sentiment was very general in seasons of great trial: he had visited many on such occasions, members of churches far removed in doctrinal opinions from his own, but had always found the undisputed truths of Christianity a sure support for the afflicted or the departing soul. For these reasons, among others, he felt an unshaken confidence that they were the wisdom of God and the power of God unto salvation, and as such, he hoped they might find admission to every heart.

Mr Ripley was followed by Rev. Mr Farley, of Providence.

Mr F. rejoiced most devoutly that the time *had* at last arrived, when Unitarians could appear thus publicly, thus unitedly, in behalf of pure, practical Christian piety; when their voices were raised, not merely in defence of what they believed to be doctrinal truth, but to inculcate and enforce the necessity of admitting the strict and uncompromisiny morality of the gospel to operate universally and thoroughly upon the human soul, in all its energy and power. He therefore, most gladly and heartily responded to the sentiments of his brethren who had preceded him. Still he believed that with all this, Unitarians must still appear, perhaps for a long time, distinctively as a sect. And he desired and hoped that they of this city and vicinity would be ready to extend their sympathy to their brethren, who had still to encounter a virulence of prejudice and opposition, of which themselves might now in a great degree be rid. Away from this immediate neighborhood, at least, there was no scene or situation where such was not thecase. It was not simply that we are abused, misrepresented, slandered in the pulpits or the public journals of those who differ from us,—those attacks might be borne. But it was not in human nature not to feel, and feel deeply, when we found the unhallowed spirit of sectarianism entering into and disturbing the peace of home—alienating from one another the members of the same family—and even at the bed side of the sick and the dying, or in the midst of bereaved and mourning friends, watching every movement, and scrutinizing the prayers which were offered for the departing soul or afflicted survivors, to find the evidence of dangerous or ruinous heresy.—God forbid, however, that we should meet this in a similar temper. It was not our indignation which was called for; but our pity. And it should be esteemed by all of us as our bounden duty to show in such scenes, yes, to show everywhere, by our conversation, by our lives, that our faith was not a thing of the lips but of the heart, that we valued it for its operation upon human character, its tendency to advance and secure human happiness, by placing it upon the only immoveable basis, a holy and Christian life.

Mr F. proceeded to urge upon the audience, especially upon his brethren from abroad, the value and importance to the cause which we advocate, of public meetings at which might be discussed the great principles of our common faith. These awakened a spirit of inquiry, and what was a very great advantage, introduced laymen to a part of the direct labor of inculcating and enforcing the truth as it is in Jesus. This was a great gain. Men were too apt to take words from the mouths of clergymen, on these subjects, to be words of course. But when laymen were roused by a sense of duty to the work, their words told with tenfold power. Mr F. could bear witness of the good effects of such meetings, by his own observation and experience in the city where he resided; and he could not but hope that they would become more common in various parts of our country, with the design not simply of defending Unitarian views of scripture doctrine, but of inspiring and enforcing a deeper sense of Christian duty, and a more earnest and untiring devotedness to the grand, practical results of Christian truth.

Rev. Mr May, of Brooklyn (Conn.), next addressed the meeting. He commenced with the remark that he had never felt more deeply impressed than now with the importance of our relation, as a body of Christians, to the community around us. He felt cheered and animated by what he had seen and heard.

In regard to the charge of our having taken the ground of a sect or party, said Mr May, if it is in any sense true, it is because we have been compelled to take this ground. We have united, not for the purpose of swelling the power and influence of a party, but for the defence and promotion of what we deem the principles of Gospel

* Mr Taylor, of the Methodist denomination.

truth, and pure Christianity. Let us give practical evidence that it is really so. There are some who think we cannot do too much against Orthodoxy. He had no sympathy with such a sentiment. He disliked it. There are many respects in which such opposition would abridge a good influence. He saw many things to approve in his Orthodox brethren and he rejoiced in them. It was his earnest desire that there should more and more prevail among Unitarian Christians a serious and deep sense of the responsibility of our condition,—of the obligations of personal holiness, as well as of activity in disseminating Christian truth. He rejoiced in the daily evidence we have of the increasing prevalence and practical operation of these views of duty. Let them prevail. They are the true fruits of the plain and simple principles of the Gospel which we have embraced, and cannot fail in due time to conquer opposition to our views, and to compel assent to them as true Christianity.

Rev. Mr Sullivan, of Keene, after some pertinent introductory remarks, desired to call the attention of the meeting to the condition of those of our brethren at a distance, who though not *near* us are *of* us, and take a deep interest in our proceedings and earnestly look to us for encouragement and sympathy. Their wants are deeper than we can know, or feel. They are in a condition of trial and temptation. Removed as many are from those with whom they can have religious sympathy, and surrounded perhaps by those who are opposed to Christianity and to all religion, from having mistaken its true character by knowing it only in its corrupt forms,—they have much to struggle with, and are in pressing need of our sympathy, encouragement and support.

The late religions excitements, said Mr S. have been referred to, and their unhappy tendency lamented. Their undoubted influence had been, in many places, to drive off intelligent men from Christianity. Infidelity springs up boldly, and ensnares and deludes many, who under rational religious instruction would become ornaments and able defenders of the Christian faith. These circumstances call loudly for our help, to redeem these who are thus tried and tempted from their perilous and evil condition. Mr S. desired to raise his voice and excite a proper sympathy in behalf of such, as well as of those of our distant brethren who are tried and pained not less by their privation of religious privileges, than by the prevalence of religious indifference, and infidel principles around them. They want an outstretched hand of sympathy. They wait for it now. They walk but weakly and tremblingly. Let us strengthen their tottering steps.

Alden Bradford, Esq. of New Bedford, followed Mr Sullivan. Though he had not been hitherto actively engaged in promoting the interests of the Unitarian Association, he had not been indifferent to its objects. He had read its Annual Reports, and he approved its measures, and had sympathy with its friends. He was a Unitarian, in the simple and legitimate sense of the word. And he felt that it was an honorable and glorious company of believers, with whom he was associated. The Apostles of Christ were Unitarians; Jesus Christ himself was a Unitarian. He could show from Ecclesiastical History, that Unitarianism is an ancient doctrine; that it is not, as has been said, a modern invention of the young men of the present day. He could testify, that when a student at Cambridge forty five years ago, there was but one person among the officers and theological students, who was not a Unitarian; and among the believers of this doctrine at that time, he would name the venerable professor Wigglesworth. Nor was their faith singular. Many clergymen in various parts of the commonwealth embraced it. Of fifteen clergymen in the Old Colony, ten were Unitarians. It was so also, in other counties, to a considerable extent, particularly in Essex.

But Unitarians have been an abused sect. It is even pronounced ex-cathedra, that we have discarded the Bible; 'that we build not on the Bible.' He would not call such a representation by the name to which it is justly entitled. He would only say, it was a mistake. He could not view such misrepresentations in any other light, than as decidedly unchristian. He hoped that the young and active, who were engaged in promoting the important and benevolent purposes of this institution, would go on with zeal and courage, and have the happiness to see their best wishes fulfilled in the wide increasing spread of pure christian knowledge, and practical religion.

Rev. Mr Muzzey, of Framingham, said He had derived pleasure from the kind, serious tone of the remarks, of those who had preceded him. He desired to encourage a spirit of kindness, not only toward those who differ from us, but those even who treat us with obloquy. A clergyman is supported in the labors and trials of his calling, not by his belief that the opposition he meets comes from bad motives, but by the consciousness of doing his own duty faithfully, of holding himself the truth, and cherishing a kind spirit towards all mankind. If such a spirit were more universally cherished, and a more free intercourse encouraged by Christian brethren of different names, mutual benefit would be received. He believed that Unitarians had lost something to the cause they value, by refraining from some good measures, because they had been previously adopted by other denominations. If it be true that we have at any time betrayed this weakness, let us do it no longer. Let us show by our kind and Christian spirit that we are the lovers of all men; and by our candor, that we are the lovers of all truth; and that in all our efforts in behalf of Unitarian Christianity, our most earnest desire and solemn purpose is to promote the highest practical efficacy of the gospel.

Rev Mr Brooks of Hingham, addressed the meeting briefly, on the benefits which would result to the cause of Liberal Christianity from a greater attention to biblical learning. It was important that greater means be provided for the encouragement of thorough scholarship, with a view to a more accurate and perfect translation of the Scriptures.

Rev Mr Farr, of Gardner, followed Mr Brooks. We profess, said he, to hold the true Christian faith, the faith of the three first centuries. Let me inquire, if we have the spirit of the believers of those times. Have we their strength of faith and religious courage? He had been pleased with the promptness and zeal manifested by a Roman Catholic with whom he lately chanced to travel, in defending his faith when referred to in conversation. He desired to see all who profess the Unitarian faith, manifesting a similar readiness to vindicate the truth and the scriptural and saving character of their principles. Let Unitarians, wherever they go and hear their faith assailed and misrepresented, avow themselves Unitarians, —Unitarian Christians. And let them prove the correctness of their faith, not merely by words, but by exhibiting in their lives its fruits of piety and holy living.

Mr F. alluded to the lamentable progress of infidelity in our land. How shall we treat this unfortunate class of our fellow citizens? Shall we come down upon them with harshness, and crimination? Or shall we treat them with Christian kindness and forbearance? He hoped none were in doubt what was our duty in this respect. Let us speak to their feelings. Let us show by the gentleness and kindness of our demeanor towards them, as well as by the power of our arguments, that Christianity has a vital efficacy, a humanizing and elevating influence on the characters and tempers of those who truly receive it, and we shall thus win their attention to its evidences. Mr F. spoke of the want of books adapted to the minds of the doubting and disbelieving. He hoped this want might be soon supplied. In conclusion, he desired devoutly to thank God that he lived in a land where he could freely and without fear avow his belief in Unitarian Christianity.

RELIGIOUS INTELLIGENCE.

DEDICATION AT LOUISVILLE, KENTUCKY.

The dedication of the First Congregational and Unitarian Church in this city took place on Sunday, 27th ult. The services were introduced by prayer and the reading of the scriptures by Rev Mr Walker of Charlestown, who also offered the prayer of dedication. The sermon was preached by Rev. Mr Parkman, of this city, from John iv. 23. "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." The design of the discourse was to illustrate the "object, reasonableness, and spirituality" of the Christian worship, as offered to the One God through the one Mediator Jesus Christ; in which the supremacy of the Father, the consequent subordination and dependence of the Son, and the qualifications for acceptable worship in all of every name, who call themselves his disciples, were exhibited.

A sermon was also delivered in the evening by Rev. Mr Walker in which, from those words of Isaiah,—"To the law and to the testimony;—if we speak not according to them—it is because there is no light in us."—The principles and conduct of Unitarians in referring absolutely and invariably to the scriptures for their faith, more especially in that doctrine from their belief and assertion of which they derive their name, were clearly illustrated and defended.

The services of both parts of the day were attended by crowded and attentive audiences; of whom a considerable part were from members of other religious denominations. Our brethren in that flourishing city, which from its local situation and advantages is destined to hold an important place among the cities of the West, have much reason for gratitude and hope in the success, which has already attended their religious enterprise. In Louisville, as well as in Cincinnati, there are many earnest and serious inquirers after truth; many who are growing more and more distrustful of doctrines of human wisdom, more and more impatient of the shackles of ecclesiastical domination, and desirous of the truth and liberty, with which Christ makes us free. There is no doubt, that in that fair and beautiful portion of our land, the cause of truth and of liberal Christianity will continue to find enlightened and zealous advocates. May they ever be found among those, whom the Father seeketh to worship him, who shall exhibit in their lives the purity and efficacy of their faith, the beauty and glory of undefiled religion.

It was much regretted, that Rev. Mr Peabody, whose ordination at Cincinnati we recently noticed, was prevented by indispenssble duties at home, from attending on this occasion. The Church of which he is now the pastor, is already in the most flourishing condition; and we hope that these two sister churches, united as they are in a common faith and by many strong and sacred associations, will not only find among themselves how pleasant it is for brethren to dwell together in unity, but will become honored instruments of extending the truth, till throughout the West it shall have free course, and be glorified in the knowledge, holiness, and salvation of immortal souls. *Communicated.*

Rev. John B. Richardson, of Middlebury, was ordained to the work of an Evangelist, at Milford, on Wednesday, May 30th. Sermon by Rev. Mr Bacon, of New Haven.

At Uxbridge, on Wednesday, June 6, Rev. David A. Grosvenor, was ordained as Pastor of the Evangelical Congregational Church and Society. Sermon by Rev. Dr Beecher, of Boston.

Rev. Edwin Stevens was ordained an evangelist in New Haven. Sermon by Mr Patton of New York, from 2 Tim, iv. 5.

Ordinations. In Portland, June 6, Rev. William T. Dwight, was ordained as Pastor of the 3d Congregational Church and Society in that city. Sermon by Bennet Tyler, D. D. from Isaiah xxxviii. 1.

British Sunday Schools. The British S. S. Union held its annual meeting at Exeter Hall, London, on the 3d of May. It was stated in the Report that the number of Sunday schools in London, was 419, containing 4,640 teachers, and 72,599 scholars. In the rest of England, 6,909 schools, containing 90,000 teachers, and 856,271 scholars.

In Ireland, 2.611 schools, containing 18,646 teachers, 202,153 scholars. Increase of schools during the year, in England and Ireland, 735. If the term "England" is intended to include Scotland, the whole number of Sunday schools in the United Kingdom is 9,939, teachers 113,286, scholars 1,131,023.

British and Foreign Bible Society. We learn by the New York Journal of Commerce, that this Society held its annual meeting on Wednesday the 2d of May last, at Exeter Hall, London; Lord Bexley in the chair. Mr Brandam read the Report, which stated that though the income of the Society was less by £13,000 than last year, if they were to deduct the legacies made in 1830 and 1831, there had been an increase of £647 on the subscriptions. The number of Bibles and Testaments issued amounted to 583,888, the greatest number issued in one year. There had been 260 new subscription Societies. Four thousand copies of the Bible had been distributed in Manchester,—The Prussian Committee had distributed 530,000 copies; 170,000 had been distributed in France; 40,000 in Malta; 1200 in Greece, and 14,000 in Calcutta. Great progress had been made in the West Indies, and 1000 copies had been distributed in Mexico. Many auxiliary Societies had been formed in the U. S. and in Scotland, and 1000 copies of the New Testament had been distributed among Jews, in Hebrew.

African Colonization. The Pastoral Association of Massachusetts, at a recent meeting, passed and entered on their records two resolutions, with some preparatory remarks, from which we give the following extract.

Whereas, in the developements of Divine Providence, a crisis has arisen which calls loudly for the vigorous action of the friends of freedom and equal rights in our own country and throughout the world; and whereas we consider the civilization and spiritual renovation of the continent of Africa a matter of the first importance, as tending to spread the empire of liberty and religion throughout the world, as well as to confer blessings on our own land; &c. &c.

Therefore, *Resolved*, That it be earnestly recommended to all our ministers to *preach on the subject of African Colonization*, and to take up collections in their respective churches on or about the Anniversary of our National Independence.

Articles of the New Jerusalem Church. The twentyfourth General Conference of the 'New Church' held in London in last August, have issued their Address to the Brethren; appended to which are certain General Rules recommended for adoption by their societies, the second of which, respecting Admission of Members, we copy.

That no person shall be considered a member, until he or she shall have subscribed in a book or roll, to be kept for that purpose, the following declaration of faith:

1st. I believe that God is one, in whom is a Divine Trinity; and that He is the Lord God and Saviour Jesus Christ.

2d. That a saving faith is to believe on Him.

3d. That evil actions ought not to be done, because they are of the devil and from the devil.

4th. That good actions ought to be done, because they are of God, and from God.

5th. And that they should be done by man, as of himself; nevertheless, under this belief, that they are from the Lord, operating with him and by him.

Old Colony Peace Society. This Society held its annual meeting at East Bridgewater, on Wednesday, 13th inst. when an address, highly classical and eloquent, was delivered by J. S. Smith Esq. Preceptor of Derby Academy. Nathaniel Russell, Esq. of Plymouth, was chosen President, and Rev. Mr Brooks, Corresponding Secretary.

DOMESTIC INTELLIGENCE.

Exhibition of Sculpture. A Group, consisting of two statues in marble, by H. Augur, representing Jephthah meeting his Daughter, is now exhibiting at Washington Hall, between Marlboro' Hotel and Graphic Court, near the head of Franklin street.

City of Providence. The new city government was organized on Monday the 3d inst. by the administration of the oaths of office to Gen. Bridgham, the Mayor, and to the Common Council.

History of Cape Cod. We learn, says the Barnstable Patriot, that Mr Paine, the Antiquarian of Harwich, is collecting materials for, and contemplates publishing a History of Cape Cod, from its discovery by Griswold in 1609, down to the present year.

Melancholy Accident. On Tuesday last, in the afternoon, the pleasure boat Bunker Hill, Bartholomew Williams, skipper, was upset in the outer harbor, near Nahant, about a mile from the Graves, during a violent squall which occurred about half past 6 o'clock, and eight of our fellow citizens drowned, viz.; Mr Joel Prouty, senior, (firm of Daniel Bates & Co.) his son-in-law, Mr Jonas Cole, (firm of Cole & Snow,) Mr Benjamin Smith, Jr, (firm of Smith & Nye,) Mr Robert R. Howard, (firm of Howard & Manning,) Mr Henry B. Trott, (late firm of Trott & Whitney,) Mr Daniel F. Weston, (firm of Whiting & Weston,) Mr William Emerson, (firm of Emerson & Jones,) and Mr Bohan Clark, Broker.

Only two persons were saved, Mr Lucian Skinner, Broker, and the skipper, Mr Williams.

They left the city about 11 o'clock, on a fishing excursion—had had very good luck, and were returning, in the expectation of arriving home at an early hour. The sky became suddenly overcast, and it began to rain. All the party, but Mr Prouty and the skipper, went down into the cuddy. Mr Skinner was the last person who entered it, and seated himself near the door. The wind increasing, and a squall threatening, the skipper lowered his foresail, and went forward to hand the jib, when Mr Trott came on deck and took the helm—the skipper saw the squall coming, and called to him to put the helm *down*. Mr Trott misunderstook him, and put it *hard up*. In an instant, the boat capsized, and in less than half a minute, being heavily ballasted, and the ballast being prevented from falling out by the flooring, she went down and eight souls perished.

No blame, whatever, attaches to Mr Williams, the skipper, who is a veteran boatman, and has lived, as it were, on the waters of our bay, more than eleven years. The boat was considered the safest in the harbor.

The above account we copy from the Boston Courier. This melancholy event has brought severe distress into a large number of families. We were personally acquainted only with Mr Howard, an amiable and highly deserving young man, an only son, to whom his father had just relinquished his business, as a wholesale Grocer, and who was just entering on the active duties of life with high hopes, and with much promise of happiness and usefulness.

Brown University. We learn from the Providence Journal that an effort is now making by the friends of the R. I. College, to raise a fund of 25,000, toward which, the munificent patron of that Institution, Hon. Nicholas Brown, has subscribed $10,000. In addition to this liberal act, Mr Brown is about to erect at his own expense, another College Edifice for Library, Lecture Room, Chapel, &c. It is to be built of brick, three stories high, 86 feet long, and 42 wide, upon a plan made by Mr Russell Warren, the Architect of the Providence Arcade. The work has been commenced.

Slander. A case of slander was decided at the late Superior Court of Putnam County, in Georgia, in which the plantiff, a young lady of humble but respectable character, received a verdict of $2000 damages. The slander was a few words spoken by the defendant against the purity of the character of the plantiff.

Twentyfour Steam-boats have been destoyed on the Mississippi and its branches, since the commencement of the present season.

FOREIGN INTELLIGENCE.

England. By the arrival at New York of the ship Brittannia, from Liverpool, we have received intelligence that the Reform bill was rejected in the House of Lords, May 12th, by a majority of forty. The ministers had previously recommended the creation of new Peers. Unexpectedly, the proposal did not meet the sanction of the King. London, and all the large cities were immediately in commotion, and placards were stuck up with threatening inscriptions. A meeting was held at Birmingham, at which 250,000 people assembled, and resolved to refuse the payment of taxes, and to recommend to the House of Commons to refuse supplies until the Bill should pass.

The course taken by the King on this question, has drawn down upon his head the fierce wrath of the Reformers throughout the nation.

Their Majesties visited London the 12th, as it had been announced that they would do in the Court Circular. They reached the village of Hornslow without any notice being taken of their progress. A party of Lancers, twenty in number, met them at that place, and escorted them. This seems to have been necessary; as, at Brentford the people had collected in large numbers, and assailed the royal carriage with groans, hisses, &c. and with pieces of mud This continued along the whole road to London, and in the Park, through which it proceeded to the palace It reached there at half past one. The Duke of Wellington was there, in full Uniform, and had been treated by the people in like manner.

The Ministers have resigned, and the King has accepted their resignation.

This unexpected change in affairs, produced spirited debates, in the House of Commons, and resolutions passed, to present an Address to his majesty, expressing the regret of the House at the change announced in his majesty's councils, in the retirement of ministers in whom the House, continues to repose unabated confidence, and imploring the King to call to his councils, such persons only as will carry into effect unimpared the essential provisons of this bill.

MARRIAGES.

In this city, Mr John Harris Leeds to Miss Emily E. Anderson; Mr John Stimpson, of Medford, to Miss Mary Elizabeth Larkin.

On Tuesday evening, by Rev. Dr Channing, Samuel Hooper, Esq. of Marblehead, to Ann, daughter of Hon. William Sturgis.

In East Bridgewater, Benj. Shurtliff, Esq. to Miss Priscilla Brown.

In Newburyport, Mr Enoch Paine, of Portland, to Miss Sarah, daughter of Mr Benjamin Hale.

In Springfield, Mr George W. Coates to Miss Margaret Wardwell.

In Needham, by Rev. Mr Ritchie, Mr John Marshall Washburn, merchant, of Boston, to Miss Harriet Webster, daughter of Rev. Daniel Kimball.

DEATHS.

In this city, on the 8th inst. Elizabeth Frances, aged 4, daughter of Joseph Ottosorn; Elizabeth Julia, only daughter of Thomas Power, Esq. 4 years and 6 months.

In Hatfield, wife of Mr Silas Porter.

In Hopkinton, widow Elizabeth Ballard, formerly of Amesbury, Mass. aged 87.

In Plymouth, Mrs Abigail Warren, aged 79.

In Taunton, Mr John Hodges, aged 71; Miss Hannah R. Wilson, 20; Mrs Alice, wife of Mr James Drake, 67.

UNITARIAN ADVOCATE,

FOR JUNE, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 6, for June, 1832.

CONTENTS.

Liberality of Feeling the fruit of Knowledge. Village Sermons: Doctrinal and Practical—by Bernard Whitman. Influence of the Ministry upon Pauperism and Crime. Religious Education. New and Feeble Societies.

Intelligence.—The Brookfield Case. Christian Liberty and Religious Inquiry. The American Unitarian Association. New Books. June 5.

LIFE IN THE WILDS.

HILL AND VALLEY.

BROOKE AND BROOKE-FARM.

L. C. BOWLES has in press, "Life in the Wilds," and "Hill and Valley," being Nos. 1 and 2 of "Illustrations of Political Economy. By HARRIET MARTINEAU; Author of 'Times of the Saviour,' &c." No. 1 will be published this month, No. 2 in July, and No. 3, entitled "Brooke and Brooke-Farm," probably in August. This work is to be comprised in 12 numbers, and will be republished here in monthly numbers as they are received from the London press. June 9.

LIBERAL PREACHER,

FOR JUNE, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for June, 1832.—New Series, Vol. II. No. 6, Containing a Sermon by Rev. DAVID H. BARLOW, of Lynn, Mass. *Subject*—'The Love of God,' from 1 John iv. 16. June 1.

DAILY MONITOR.

This useful family book, may be obtained at the office of the Christian Register, wholesale and retail, on avorable terms. May 26.

PARLEY'S MYTHOLOGY.

Just published by RICHARDSON LORD & HOLBROOK "A Book of Mythology, for youth; containing descriptions of the deities, temples, sacrifices and superstitions of the Ancient Greeks and Romans." Adapted to the use of schools.

☞ This work is more particularly designed to be read in schools and families with Parley's little histories of Greece and Rome. It is written however with the intention of making it fit for general use. With a view to render it acceptable to young readers, it is illustrated with many engravings exhibiting the principal Heathen Deities, as the ancients were accustomed to represent them. A familiar style has also been adopted, and a variety of curious anecdotes have been selected from memoirs of gods, goddesses and heroes. While it has been the endeavor of the author to make an entertaining little volume, he has scrupulously avoided the indelicacies which are introduced into almost every book of Mythology. As it is, the author hopes it may not only prove a pleasing but a useful work to his young friends. June 9.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 124 Washington Street, *The Scriptural Interpreter*, VOL. II No. 5. for May, 1832.

CONTENTS.

Profitable reading of the Bible. Peculiar language applied to Jews in the Bible. Peculiar language applied to Christians in the Bible. Improper quotation of Scripture. The titles, italicks, and points of the Common Version. Translation and Exposition, Matt viii. 1—17.

POPULAR MINIATURE QUARTOS!

COWPER, FENELON, TAYLOR.

Fragments in Prose, gathered from the Correspondence of William Cowper—price 13 cents. The celebrated Robert Hall remarks,—"I have always considered the letters of Cowper as the first specimen of the epistolary style in our language. To an art of inimitable ease and carelessness they unite a higher degree of correctness, such as could result only from the clearest intellect, combined with the most finished taste. The study of Cowper's prose may be as useful in forming the taste of young people as his poetry."

Daily Piety, or Pious Reflections for every day in the month, by Fenelon—price 13 cents. "This is one of the neatest and prettiest little books we have seen; making another convenient edition of that excellent manual of piety by the Archbishop of Cambray. It is in every sense a *pocket* edition—for one can hardly imagine a pocket so small, that will not fit it. The typography is uncommonly neat; and he that would carry about with him a companion, that shall give him no trouble, and may profitably employ a moment's leisure, and in the short intervals of business may refresh his care with a morsel of spiritual nourishment, at once safe, pleasant and holy, may find one here."—*Christian Register.*

The Comforts of Piety, taught from four heads in religion; Faith, Hope, The Holy Spirit and Prayer, addressed to a Lady. By Jeremy Taylor, author of Holy Living—price 13 cents. Of Jeremy Taylor's Works, Dr Rust thus observes—"They will be famous to all succeeding generations for their richness of fancy, clearness of expression, copiousness of invention, and general usefulness to all the purposes of a Christian."

Published by JAMES LORING, 132 Washington Street. May 26.

MANUALS FOR SUNDAY SCHOOLS.

The different Sunday school Manuals used in Unitarian Societies, may be obtained on favorable terms at this office. May 26.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XII. of the NEW ENGLAND MAGAZINE, for June, 1832.

CONTENTS.

ORIGINAL PAPERS. May and October; Dress; A Portrait; To a Robin; Observations upon Punning; A Tuscarora Legend; The Mutterberg Glacier; A New Chapter in Natural History; History of Elementary School Books; Reminiscences of a Retired Militia Officer, No. 2; Dramatic Reminiscences, No. 4; Irish-American Literature; To a Picture; The Goddesses; Sabbath Evening; Swimming; Hints to Young Ambition; Sonnet.

MONTHLY RECORD. *Politics and Statistics.*—United States, Maine, Massachusetts, Rhode Island, Connecticut, New York, District of Columbia.

Literary Notices.—Indian Biography; by Samuel G. Drake. The Life of George Washington. Secrecy; a Poem—by Thomas Power. A Vision of Hell; a Poem. The Elements of Mechanics. Lectures to Female Teachers on School Keeping. Elements of Natural Philosophy. Peter Parley's History of Ancient and Modern Greece.

Our File.

Obituary Notices. June 1.

PEW IN BRATTLE STREET CHURCH,

Pleasantly situated, for sale, or to let, or would be exchanged for one in Lynde street church. Enquire of W. K. BARNARD, No 9 Doane street. May 26. istf.

TRACTS OF THE A. U. A.

All the Tracts published by the *American Unitarian Association*, since its formation in 1825, may be found at the Depository, 141 Washington Street. There are 60 Tracts of the first series, and 11 of the second, besides 5 Annual Reports of the Executive Committee, and 6 Semiannual Reports of Dr Tuckerman, the Minister at Large. A discount is made where a large number is purchased. May 26. GRAY & BOWEN.

TRACT No. 60, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 60, of the first series of the American Unitarian Association, for June, being "Mr Tuckerman,s Ninth Semiannual Report of his Service as a Minister at Large in Boston." pp. 36. Price 6 cents May 26. GRAY & BOWEN.

TRACT No. 11, *(Second Series)* A. U. A.

Just pulished at the Depository, 141 Washington Street, Tract No. 11 of the second series of the American Unitarian Association, entitled, "Twenty Questions to Trinitarians, with Answers from Scripture. By Rev. JAMES KAY." pp. 18. Price 2 cents. May 26. GRAY & BOWEN.

LECTURES TO FEMALE TEACHERS.

Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston. "Lectures to Female Teachers on School Keeping," by S. R. HALL.

The success of the author's "Lectures on School Keeping," addressed more particularly to School masters, of which three edition have been sold, has encouraged him to prepare this volume, which contains directions important to the female teacher, but which it was impracticable to incorporate in the former volume. In this work he has aimed to render his directions practical and to make the volume a general directory in the discharge of the responsible duties involved in the office of primary teacher. It is designed not merely to be read, but studied; and may be made a daily manual, during the hours devoted to teaching. It will be found also particularly adapted to the wants of the teachers of Infant Schools.

R. L. & H. also publish Hall's 'Lectures on Schoo Keeping.'—'The Infant School Manual,' &c. & c. May 26.

BEAN'S ADVICE.

In the Press, and willbe published on Monday at the *Christian Register Office*, a new and handsome edition of "Bean's Advice to a New Married Couple."—It will be done up in various styles of binding, to suit the taste of different purchasers, and will be furnished by the dozen to clergymen on the most favorable terms. May 26.

SELECTED POETRY.

CHRIST BLESSING LITTLE CHILDREN.

BY L. E. L.

If ever in the human heart,
A fitting season there can be,
Worthy of its immortal part,
Worthy, O blessed Lord, of thee;

'Tis in that yet unsullied hour,
Or ere the world has claimed its own;
Pure as the hues within the flower,
To summer and the sun unknown.

When still the youthful spirit bears
The image of its God within,
And uneffaced that beauty wears,
So soon to be destroyed by sin.

Then is the time for Faith and Love
To take in charge their precious care,
Teach the young eye to look above,
Teach the young knee to bend in prayer.

This work is ours—this charge was thine—
These youthful souls from sin to save:
To lead them in thy faith divine,
And teach its triumph o'er the grave.

The world will come with care and crime,
And tempt too many a heart astray;
Still the seed sown in early time
Will not be wholly cast away.

The infant prayer, the infant hymn,
Within the darkened soul will rise,
When age's weary eye is dim,
And the grave's shadow round us lies.

The infant hymn is heard again,
The infant prayer is breathed once more;
Reclasping of a broken chain,
We turn to all we loved before.

Lord, grant our hearts be so inclined,
Thy work to seek—thy will to do;
And while we teach the youthful mind
Our own be taught thy lessons too.

MISCELLANEOUS.

AFRICAN RESEARCHES.

The May number of the Eclectic Review gives an interesting notice of the late work of Richard and John Lander, respecting their researches in Africa, and particularly in regard to the course and termination of the Niger, and their voyage down the river. We quote a few passages from the Review.

At last, there is a rational prospect of turning to good account the fatigues, and perils, and fatal heroism of our African explorators. The secret of ages has been spelled out, letter by letter. Park first, by penetrating from the banks of the Gambia to Sego, in 1795, ascertained the course of the mysterious Niger (alias Joliba or Quorra) to be towards the east, and not, as had been supposed, from east to west. In his second and fatal expedition, he is now known to have descended the same stream as far south as Boussa, in lat. 10 deg. 14 min. long. 6 deg. 11 min, where its course is s. s. E. Clapperton, attended by Richard Lander, in 1826, penetrated overland to Boussa, from the coast of Benin, and ascertained the geographical position of that town. And now, finally, these two adventurous and amiable brothers having pushed their land journey as far as Yaoorie, some miles above Boussa, have navigated the river to its mouth, or one of its mouths, in the Bay of Benin. By this means, the singular fact has been brought to light, that Liverpool oil-traders, as well as European slave-traders, have for years been in the practice of entering the Niger without suspecting it. The branch by which the Landers reached the sea, is not, indeed, much frequented, owing partly to its being so little known, and partly to a dangerous bar at its mouth. It is distinguished by the natives as the "First Brass River," and is the River Nun of Europeans, which falls into the Bay of Benin near Cape Formosa, in long. 6 deg. 10 min. E. But there is reason to conclude, that the Benin river itself, (the Rio Formosa of the Portuguese,) as well as the Bey or New Calabar, the Old Calabar or Bongo, and the Rio del Rey, are all arms of the same river; and that the whole country south of lat. 6 deg. 30 min., between the meridians of 5 deg. and 8 deg. 30 min., may be considered as the delta of the Niger.

The consequence of this discovery cannot fail to be of some advantage to the trade of of our own country, [Eng.]; but to Africa the benefit will be immediate and immense; and these two brothers, who have achieved this important service for her commerce and civilization, will hereafter rank among her greatest benefactors. It is no longer a romantic supposition, that the Niger may be made the inlet to the most secluded recesses of the Negro world, for the trade, and civilizing arts, and religion of the whites, and that the slave-market and the slave-vessel may be put down for ever by the loom and the steam-boat.

"It is more than probable," remarks Mr Lander, "as we have now ascertained that a water communication may be carried on with so extensive a part of the interior of Africa, that a considerable trade will be opened with the country through which we have passed. The natives only require to know what is wanted from them, and to be shown what they will have in return, and much produce, that is now lost from neglect, will be turned to considerable account. The countries situated on the banks of the Niger, will become frequented from all the adjacent parts; and this magnificent stream will assume an appearance it has never yet displayed. The first effect of a trade being opened will be, to do away with the monopoly near the mouth of the river, which has hitherto been held by the chiefs of the lower countries. Steam-boats will penetrate the river even as far as Lever,* at the time of year in which we came down, and will defy the efforts of these monopolists to arrest their progress. The steam-engine, the grandest invention of the human mind, will be a fit means of conveying civilization among these uninformed Africans, who, incapable of comprehending such a thing, will view its arrival among them with astonishment and terror, but will gradually learn to appreciate the benefits they will derive, and to hail its arrival with joy."

The experiment, if we may give credit to the statement that has appeared in the public journals, is on the point of being made. One of the brothers Lander has been for some time in Liverpool, making arrangements for a second expedition into Africa, for objects partly commercial and partly scientific. Two steamboats, one much smaller than the other, have been purchased, which are to be freighted with British goods; and it is hoped that, with the smaller vessel, Mr Lander will be able to make his way many hundred miles up the Niger, and to carry on an extensive traffic with the Negro nations on its banks. When it is recollected that the voyage up the Mississippi, from New Orleans to Ohio, once occupied sailing vessels three months, and is now accomplished by steam-boats in fifteen or eighteen *days*, with a strong current against them, who can tell what wonders steam navigation may accomplish for Central Africa?

* A town of Borgoo, on the right bank of the Quorra, in about lat. 9 deg. 30 min., above which the navigation is impeded by granitic cataracts.

AFRICAN COLONIZATION.

A writer in the Boston Courier, who from his initials we presume is a gentleman well qualified to speak on the subject, is publishing a series of brief articles on the claims of the Colonization Society. From these articles we propose to take such extracts may seem to us most valuable.

The latest intelligence just received from Liberia is of the most cheering kind. Negotiations have lately been concluded by the Governor of the Colony, with the Kings and Headmen of Grand Cape Mount. On the 9th December, a tract of land was ceded to the American Colonization Society, situated on the shores of a lake, once the confluence of several large rivers, ten miles from the sea. The lake is twenty miles long, and from ten to twelve wide, navigable for vessels drawing seven or eight feet of water.—Several large rivers, penetrating into the interior, and dividing into numerous branches, afford great facilities for inland navigation and trade. The amount of produce annually exported from Cape Mount, is stated by the Governor, to be at this time at least $62,000, and to be susceptible of an indefinite increase. The position is healthy, and the land fertile, and capable of producing almost every thing that has been found to answer in the same parallel of latitude in any part of the globe. It is remarkable, and while it is remarkable, it affords a most powerful stimulus to the friends of *enlightened colonization*. that the only consideration asked and *insisted on* by the natives, is that the colonists *shall establish schools for the education of native children*. "They have promised," says the Governor, "hereafter to grant as much land as may be required, but for the present give us this small tract, and as soon as they see us manifest a disposition to comply with the conditions of the grant, they will cheerfully enlarge our limits in any direction we may think proper."

Mr. Russworm, the intelligent editor of the Liberia Herald, says in a letter dated Feb. 22, 1832, "Cape Mount is a place, even at present, of so much trade, that we ought to settle it as early as possible." He adds, "I am happy to inform you, that there is a prospect at present, of the trade between us and Sierra Leone increasing, to the mutual advantage of both colonies." But the most important suggestion in his letter is that which respects the subject of *education*, a subject which has already begun to awaken the public mind, and on which some of our most estimable and distinguished citizens have expressed a deep interest. "I wish much," says he, "that some of our rich friends in the United States would put it into the power of the Board to *establish an English High School in the Colony. We want one much*, as the present schools can hardly be called any thing more than elementary."

In the whole field of benevolent exertion throughout the world, there is not, probably, a spot which promises to yield more abundant and substantial fruits under the hand of cultivation, than the moral field at Liberia. A liberal, enlightened system of education, commencing, perhaps, in the form of a High School, would be *fundamental* in every sense of the word. Is it not a worthy object to become the founder of the mind of a nation?

* * * * * * *

Fever in Africa is like fever every where else in the same circumstances. All colonies suffer more or less in their commencement. It was so with the Colony of Plymouth, and that of Virginia; but by an estimate made by Mathew Carey, the whole amount of sickness and suffering at Liberia, since its origin, does not exceed a tenth of the sickness and sufferings of the Virginia colonists in six months. This gentleman, once an opponent of the Society, is now, upon honest and deliberate conviction, its ardent and strenuous advocate. Many removable causes contributed to the extraordinary sickness of the first emigrants. The inauspicious season at which they arrived—the want of due medical care—the imprudence and intemperance of some of the emigrants themselves—the crude and unprepared state of things at the colony—and in general, the neglect of precautionary measures, sufficiently account for the little mortality that occurred. Out of 260 emigrants who settled at Caldwell (a town north of Monrovia, the capital, and between that and St. Paul's river,) there was one death. But why waste words? Who counts deaths under the burning sun of India? Who, under the tomahawk of the Indian? Who, from the pestilential marshes of our own "new country?" Who counts these as any thing in the scale, against the merit of great enterprise, the vast interests of nations, the prospective glories of free governments, extension of the empire of truth and liberty, and the *universal elevation of man*. J. N. D.

LUTHER'S TABLE TALK.

The extracts now given under this title are a continuation of those quoted last week from the Monthly Repository.

'God,' said Luther, 'could be exceeding rich in money and in temporary wealth, if He pleased; but He will not. If He were but to come to the pope, to the emperor, to a king, a prince, a bishop, to a rich merchant, a citizen, or a farmer, and were to say,—"Except thou givest me a hundred thousand crowns, thou shalt die this instant,"—then every one would presently say, "I will give it with all my heart, if I may but live." But now we are such unthankful slovens, that we give him not so much as a *Deo gratias*, although we receive from him richly, and overflowing, so great benefits, merely out of his goodness and mercy. Is not this a shame? Yet, notwithstanding such our unthankfulness, our Lord God and merciful Father doth not suffer Himself thereby to be scared away, but continually doth show to us all manner of goodnesses. But,' said Luther, 'if, in his gifts and benefits, he were more sparing, and in imparting the same to us were more close-handed, then might we learn to be thankful. If, for example, he caused every human creature to be born into the world with only one leg or foot, and seven years afterwards gave him the other leg; or, in the fourteenth year gave one of the hands, and in the twentieth the other, then we should better acknowledge God's gifts and benefits; we should then also value them at a higher rate, and be thankful to Almighty God for the same. But now, since God heaps upon us these and the like his blessings, we never regard the same, nor show ourselves thankful to him.'

'Then again,' said Luther, 'God hath given to us in these days a whole sea full of His word; He giveth unto us all manner of languages, and good, free, liberal arts: we buy, at this time, for a small price, all manner and sorts of good books; moreover, He giveth unto us learned people, that do teach well and orderly, insomuch that a young youth (if he be not altogether a dunce,) may learn and study more in one year now, than formerly in many years. Arts are now so cheap that they almost go begging for bread. Woe be to us,' said Luther, 'that we are so lazy and improvident, so negligent and unthankful.' But God, I fear, will shut up his liberal hand and mercy again, and will give unto us sparingly enough, so that we shall have again sects, schisms, preachers of lies, and scoffers of God, and then we shall adore and carry them upon our hands, seeing that now we do contemn His word and servants.'

'The greater God's corporeal gifts and wondrous works are, the less,' said Luther, 'they are regarded.' The greatest and most precious treasure of this kind that we receive of God is, that we can speak, hear, see, &c. Yet who is there that feels these to be God's gifts, or gives him thanks for them? Men value such things as wealth, honor, power, and other things of less worth: but what costly things can they be that so soon vanish away? A blind man (if he be in his right wits) would willingly miss of all these, if he might but see. 'The reason,' said Luther, 'why the corporeal gifts of God are so much undervalued, is this, that they are so common, and God bestows them upon the senseless beasts, as well as upon us people, and often in greater perfection. But what shall I say? Christ made the blind to see. He drove out devils, raised the dead, &c. yet must He be upbraided by the ungodly hypocrites who gave themselves out for God's people, and must hear from them that He was a Samaritan, and had a devil. 'Ah!' said Luther, 'the world is the devil's, wheresoever it be. How then can it acknowledge God's gifts and benefits? It is with God Almighty, as it is with parents and their children which are young: they regard not so much the daily bread, as an apple or a pear, or other toys.'

HOW TO PREACH BEFORE A PRINCE.

'As Dr Erasmus Albert was called Mark of Bradenburg, he desired Luther to set down a method of preaching before the Prince Elector. Luther said, "Let all your preaching be in the most simple and plainest manner; look not to the prince, but to the plain, simple, gross, unlearned people, of which cloth the prince also himself is made. If I," said Luther, "in my preaching, should have regard to Philip Melancthon, and other learned doctors, then should I work but little goodness. I preach in the simplest manner to the unskilful, and that giveth content to all. Hebrew, Greek, and Latin, I spare, until we learned ones come together; then we make it so curled and finical, that God himself wondereth at us.

THE KINGDOM OF LOVE.

'In ceremonies and ordinances, the kingdom of love must have the precedence and govern, and not tyranny. It must be a willing love, not a halter love; it must be altogether directed and managed for the good and profit of one's neighbor; and the greater he is that doth govern,' said Luther, 'the more he ought to serve according to love.'

HOW NECESSARY PATIENCE IS.

'I,' said Luther, 'must be patient with the Pope, I must have patience with heretics and seducers; I must have patience with the roaring courtiers; I must have patience with my servants; I must have patience with Kate, my wife: to conclude, the patiences are so many, that my whole life is nothing but patience.'

TEMPERANCE.

The late annual meeting of the American Temperance Society, to which we referred last week, was addressed by several persons, and with others, by Dr Hewitt, an abstract of some of whose remarks we take from the Christian Watchman.

The following Preamble and Resolutions were offered by Rev. Dr Hewitt, and adopted:—

As the use of Ardent Spirit is not only needless, but hurtful; as it tends to form intemperate appetites and habits, and while it is continued, the evils of intemperance can never be done away; as it causes a great portion of the pauperism, crimes and wretchedness of the community, increases the number, frequency and violence of diseases, deprives many of reason, and brings down multitudes to an untimely grave; as it tends to produce in the children of those who use it a predisposition to intemperance, insanity and various diseases; and to cause a universal deterioration of both body and mind; as it tends to prevent the efficacy of the Gospel, and all the means which God has provided for the moral and spiritual illumination and purification of men, and thus to ruin them for both worlds,—Therefore *Resolved*, That the traffic in Ardent Spirit is an *immorality*; and ought to be viewed and treated as such, throughout the earth.

Mr. Hewitt remarked, that he should not attempt to prove the immorality of the traffic in ardent spirit to the audience then before him, as they were no doubt already convinced of the fact, but should confine his remarks principally to facts relating to the cause of Temperance in Europe. He appeared before the meeting by appointment in behalf of the British and Foreign Temperance Society; and it was his wish to propose to the meeting the accomplishment of an object of great importance. This was, to have a suitable Agent appointed, who should immediately proceed to London, and receive an appointment from the British and Foreign Temperance Society, and then go over to the Continent and establish a Temperance Society in every capital of Europe. This he thought was the only way in which an effectual stop could be put to the evils of Intemperance; and it might easily be done in this way. A combination against it should be formed among the different governments, similar to that which declares the Slave trade to be piracy. He had no doubt as to the practicability of forming Temperance Societies in every country of Europe. Interest will induce the several Sovereigns to favour the design, however contrary it may be to their own practices. Howard, shielded by the broad mantle of charity, passed safely throughout Europe, and was every where received with attention and respect; and a Temperance Agent would be received in the same manner, and meet with a great success. Some of the highest officers of the government in Great Britain, both of Church and State, are active promoters of the Temperance reformation, among whom are the Archbishop of Canterbury, the Bishop of London, the Lord Chancellor, Mr. O'Connell, and other distinguished individuals. Through these it would be easy to procure an introduction to the heads of the nation, and to receive letters to their ambassadors in the different courts of Europe, instructing them to afford the agent every facility in the accomplishment of his great object.

He said it was very desirable that the agent should go from this country, as it was here that the Temperance reformation originated; and an American would be received with every possible respect. He had repeated proofs this during his stay in London. There is more sameness of opinion between Englishmen and Americans in relation to great and benevolent objects than is generally thought on this side of the water. They do not object to having it thought that both are laboring in the same way to effect the same object.

Dining at the house of Rev. J. P. Smith, the proposal to drink the health of King William, lead to a conversation on the subject of Temperance, and two or three set speeches were made; and these opened the way for the meeting at which the British and Foreign Temperance Society was formed. Among the persons present on the occasion alluded to, was a Swiss gentleman, who took a deep interest in the subject, and very strongly urged Mr. H. to go with him to Switzerland, and establish Temperance Associations there. He would go with him from canton to canton, from village to village, to introduce him and assist in the work. A gentleman from Germany also was anxious to have him visit that country. These and similar facts were sufficient to prove that a republican, a citizen of the United States might go throughout Europe, and establish little republics in every principal place, in the form of voluntary Temperance Associations. The American Temperance Society had done well thus far, and been instrumental in doing much good. But he would now recommend to its friends to make a *new* beginning. Already its efforts have proved a rich blessing to our own land, and *now for the whole world!*

[Our limits oblige us to defer the remaining part of Dr Hewitt's remarks till next week.]

HOW TO SPEND A SATURDAY EVENING.

The late Mr James Bundy of Bristol, Eng. who from humble poverty raised himself to circumstances of great affluence, was in the regular habit on Saturday evenings, of visiting the markets; not as an idle observer, but to do much good to the poor. If he beheld a poor person at the butcher's stall inquiring the price of a piece of meat, and then turning away for want of more money, he would call him back saying, "what can you afford to give?" On being told how much, he would produce the additional sum, and enable the poor man to make the purchase. He would then go in quest of other persons of the same description, and assist them in like manner. It was thus Mr Bundy spent his Saturday evenings, relieving the wants of the poor, who in return for his humanity and benevolence, offered up prayers and poured blessings upon him. After he had gone round distributing his bounty, he would then purchase pieces of meat for his own poor, or those indigent families whom he visited at their own homes. When he had finished this work of charity and labor of love, he would return home with a glad heart, and recount the blessings he enjoyed above others.

HOW TO BE SAFE.

"Doctor," said Mr. ———, about five years ago, after reading over a prescription of a distinguished friend of temperance, whom ill health had obliged him to consult,—"Doctor, do you think a little spirits, now and then would hurt me much?"—"Why, no sir," answered the Doctor, very deliberately, "I do not know that a *little—now and then*, would hurt you *very much*; but, sir, if you don't take *any*, it won't hurt you *at all*."

BEARD'S COLLECTION OF SERMONS.

SECOND VOLUME.

Just published by L. C. BOWLES, 124 Washington street, and for sale at the bookstores, "Sermons, accompanied by suitable prayers, designed to be used in families."—Being the second volume. Edited by Rev. J. R. Beard.

Advertisement to the First American Edition.

The favorable reception which was given to the first volume of Mr Beard's collection of Family Sermons, has induced the American Editor to offer the religious public another volume of the same work. It is believed that it will be found, in no respect inferior to the one which preceded it. It contains Discourses on some of the most important topics of Christian doctrine and duty, which are no less valuable for the ability with which they are composed than for the excellent spirit which they breathe. They exhibit a happy union of sound theology and earnest feeling which is well adapted at once to enlighten and warm, to convince and persuade the candid and attentive reader. Some of the best discourses in this collection will be regarded as fine specimens of chaste and eloquent pulpit instruction; while there are few of them which do not rise above the ordinary level of modern printed sermons.

The present volume is enriched with contributions from M. Cellerier and other distinguished preachers of Geneva, as well as with three discourses from well known and highly esteemed clergmen of our own city. The Editor commends it to the Christian public, with the hope that it may find a ready welcome in the circle of the family and in the retirement of the devout, and prove an efficient aid in the cause of fervent piety and practical goodness.

Boston, May, 1832.

PLEASANT SUNDAYS.

Just published by L. C. BOWLES 124 Washington street, and for sale at the bookstores, "Pleasant Sundays." Ey the author of Beatitudes, Lessons without books, &c.

To Parents.

I have written the following little book in the hope of contributing a mite towards supplying the great demand for books proper for children's Sunday reading. It is a common notion that nothing can be made very interesting to them which does not come in the shape of a story—but it appears to me that only a little effort and sympathy on the part of parents are necessary to give them, if not a relish for something more substantial, at least a willingness to read for instruction as well as amusement.

Let parents read with their children such books as the children would never think of reading by themselves—and they will find their interest and attention are awake when they least expect it.

Agreeable companionship renders a hard task easy, and a common pleasure delightful. It is particularly important that children should be made to regard the Sabbath as a day of religious improvement, and that their pursuits on that day, should tend as much as possible to that end. A Mother.

May 26.

JUVENILE SUNDAY SCHOOL LIBRARIES.

An assortment of books suitable for Unitarian Sunday school libraries, may be found at the office of the Christian Register. May 26.

NEW GAZETTEER.

RICHARDSON, LORD & HOLBROOK, will publish in a few days a "New Universal Gazetteer," corrected to the present time, with the United States census of 1830, and containing three hundred engravings, and several important original Commercial Tables.—In one volume, octavo. By R. M. Brooks. With improvements, by John Marshall.

☞ The public are informed that this is a different work from that offered by subscription in this city, and it is believed it will be for the interest of those who are desirous of purchasing a Gazetteer, to delay until they shall have an opportunity to examine this.

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